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ABSTRACT

Managing learning, when associated with communication behavior, has been described as being teacher power strategies that either "cover" the goals set to meet classroom tasks; or use "critical" analysis of power relations between students and teacher. This paper suggests that neither method of classroom management is useful for multicultural public speaking classrooms because of: (1) a failure to address the macrocultural issues such as institutional goals plus culturally diverse students' needs for global communication skills; and (2) microcultural issues such as building shared meaning amongst students and between teacher and students as they participate in collaborative public speaking interactions. Also, the paper advocates a "hover" strategy in which students and teacher produce a "reciprocal relationship" amongst themselves by using indigenous communication methods focusing on Aztec, Brazilian, Shoshone-Gabrielino, Third-World Culture's Dialectical Theology, African American, and Native-American Indian "alternation" processes of developing cultural communication competence as a two-way street. The paper concludes by describing how to use student analysis speeches to identify common ground from which to facilitate "cross credibility" competency-based collaborative research, arrangement, presentation and evaluation of problem-solving group discussions that arrive at culturally diverse students' defined solutions for mutual benefit in their shared environment. Appendixes present an intercultural communication model; a Native-American listing of speech communication, ESL, and English courses; evaluation forms; an outline format for panel presentations; and a form for a video review of a problem solving discussion. Contains 20 references. (Author/RS)

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Using Indigenous Strategies to Manage Learning in Multicultural Public Speaking Classrooms

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Presented at the Eighty-First Annual Meeting of the Speech Communication Association, San Antonio, Texas November 18-21, 1995

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Abstract

Managing learning, when associated with communication behavior, has been described as being teacher power strategies that either "cover" the goals set to meet classroom tasks; or use "critical" analysis of power relations between students and teacher (Rodriguez and Cai, 1994). This paper suggests that neither method of classroom management is useful for multicultural public speaking classrooms because of (1) a failure to address the macrocultural issues such as institutional goals plus culturally diverse students' needs for global communication skills; and (2) microcultural issues such as building shared meaning amongst students and between teacher and students as they participate in collaborative public speaking interactions. Also, this paper will advocate a "*hover*" strategy in which students and teacher produce a "*reciprocal relationship*" (La Fromboise, Coleman and Gerton, 1993) amongst themselves by using indigenous communication methods focusing on Aztec, Brazilian, Shoshone-Gabrielino, Third- World Culture's Dialectical Theology, African-American, and Native-American Indian "alternation" processes of developing cultural communication competence as a *two-way street* (LaFromboise, Coleman and Gerton, 1993). This paper will conclude by describing how to use student analysis speeches to identify common ground from which to facilitate "***cross-credibility***" competency-based collaborative research, arrangement, presentation and evaluation of problem-solving group discussions that arrive at culturally diverse students' defined solutions for mutual benefit in their shared environment (Flores and Ratliffe, 1994).

Comparison of Strategies for Managing Learning

According to Rodriguez and Cai (1994), the main reason researchers study power in the classroom is because " a formal theory of classroom management has not emerged in the literature (consequently) researchers are interested in answering the question of *why* some teachers are effective while others are not (therefore) they use the 'covering law approach' which evaluates how effectively communication teachers manage to keep students on task by focusing on the micro-dynamics of the classroom to increase student learning."

In response to Rodriguez and Cai's assertion that communication education researchers focus on (1) the covering law approach; and (2) the critical approach as the prevailing methods of evaluating teachers' classroom management effectiveness, Sprague (1994) argues that many researchers purport to analyze the micro-dynamics but leave out reports of actual behaviors that could possibly help the classroom instructor prepare curriculum to increase learning. She points out that the "critical theory" approach comes from social constructionist concepts that analyze, "the way language and communication *make reality* " (p. 276). Therefore, the

"critical theory" approach can be used as a paradigm from which communication education researchers and teachers can formulate and ask questions about relationships of power in the classroom. By making use of researcher's and teacher's intellectual heritage, Critical Theory, Sprague claims that, "We ask questions such as who profits from selecting some research questions rather than others? What vision of the world is implicit in the purpose of this this research? Whose interests are taken at face value and whose are overlooked? What groups are allowed to speak for themselves and whose voice is appropriate?" (p. 282). These questions are related to power in the classroom and because Sprague cares about speech educators, she suggests that teachers can use this paradigm to evaluate how effectively they manage to maintain power in the classroom. The term "power" is crucial to the goal of managing culturally diverse classroom interactions. To the teacher, it can mean avoiding stress and "burn-out". To the, student it can mean getting a good grade and influencing others. Sprague emphasizes that there are other methods of managing classroom interactions and that a great deal more cooperation is needed to,"see ourselves as members of an *associated community* and not merely as an aggregate of individuals or as warring camps, or as a pluralistic field of multiple unconnected research paradigms without common interests (p.285).

Bicultural-bilingual speech educators and students are co-cultures to be reckoned with in Sprague's vision of a connected research paradigm. Research in the field of learning styles has shown that bicultural learners have a greater sensitivity to the social and physical environment in which they must cope, than those who are not bicultural. Their mode of perception is known as being field-sensitive because, (1) "their organization of the field as a whole dominates perception of its parts, since an item within a field is experienced as fused with organized ground; (2) they are more influenced by, or more sensitive to the human element in the environment; and (3) they are able to function bicognitively, by relating to two or more

situations in the environment, simultaneously (Ramirez, 1976).

In reference to speech communication dynamics, simultaneously being able to relate to or empathize with interaction participants of divergent cultures , constitutes **transcendence** of encoding and decoding interferences. **Transcendence** occurs when both source and receiver adapt to their shared intercultural communication context in order to arrive at a co-generated perception, meaning, or value. The co-generating phenomena is the moment of recoding when participants become aware and acknowledge that they share common ground of their world view. When a worker decodes his co-worker's message as,"Throw the big boss in the trash bin" then, verbally and nonverbally responds with this feedback, "Why should I throw the big boss in the trash?" The initiater of the interaction has an opportunity to ***hover*** by using his or her imagination to see the other's image and hear the other's voice in their shared mirror of an environment. Then, **transcend** by recoding and perception checking with the receiver to see if they are sharing common ground. After ***hovering*** , **transcendence** occurs when the initiator says, " No, I mean that big carton box over there (pointing). We might both lose our jobs if we tried to throw Charlie, our big boss into the trash!" Recoding "box" into "boss" is the process of **transcendence**. Thinking about the multicultural possibilities is the ***hovering*** dimension of this paradigm, as Flores' intercultural communication model (Appendix A) shows.

In order to see ourselves as members of an associated community, we should see ourselves not merely as teachers concerned with teacher power in the classroom, but as teacher-learners concerned with facilitating field-sensitive communication interactions that encourage students' co-generation of meanings by: (1) observing each other's image; (2) listening to each other's voices; (3) giving each other feedback about perceptions; and (4) thinking about the multicultural possibilities before recoding and perception checking with each other. The following chart compares the "covering", "hovering" and "critical" approaches to classroom management.

Comparison of Three Approaches to Managing Learning

Covering Approach	Hovering Approach	Critical Approach
Institution's Image of Teacher	Collaborative Image of Teacher	Teacher's Image of Teacher
1. Keeps students "on task";	1. Observes own and students' cultural images;	1. Analyzes students' critical thinking interaction process;
2. Reduces student disruptions;	2. Listens to own and students' real culture voices;	2. Analyzes dialectics of the interactants' social life;
3. Maximizes resources;	3. Facilitates own and students' discovery of real culture solutions to shared problems;	3. Analyzes language codes of the interactants'/teacher power relationships;
4. Verbally encourages students' constructive resistance.	4. Advocates own and students' multicultural teaching/learning strategies.	4. Encourages interactants' self-evaluations.

As this chart illustrates, the collaborative image of a teacher serves as the macrocultural framework from which to approach management of the microcultural issues that are generated in multicultural communication classrooms. The collaborative "hovering" approach is student-centered. The "covering" approach is institution-centered; and the "critical" approach, while focusing on students' behaviors, is still teacher-centered. Thus, the "covering" and "critical" approaches are microcultural because they are concerned with power in the classroom . The "hovering" approach is concerned with power in the institution, in the classroom and in the messages interactants generate in their shared real culture.

Assessment of Managing Learning for Institutional, Students', and Teachers' Needs in Multicultural Public Speaking Classrooms

As the participants at the 1994 SCA Summer Conference on Assessing College Student Competency in Speech Communication pointed out, the need to assess speech communication

competency arises at multiple levels including (1) K-12 programs; (2) college programs; (3) university programs; and (4) workplace programs. The term "program" refers to two areas within a particular educational or training setting. First, "program" is used to assess the needs and resources at the institutional level encompassing (a) campus-wide speaking and listening issues; and (b) speech communication/mass communication department methods of assessing commencement skills and evaluating exiting skills. Second, "program" is used to assess the needs and resources at the speech communication/mass communication classroom level encompassing (a) approaches to managing learning in the classroom; and (b) methods of assessing performanced-based, competency-based, and holistic portfolios of students' speech communication presentations in the classrooom (Flores, 1995).

Using the "Hovering Approach" at the Institutional Level

At the institutional level, it has been my experience that much tension occurs between the administration's "cost-effectiveness" needs and the speech department staff's commitment to competency-based assessment. There are three reasons this tense situation exists: First, the economic picture at our college is very gloomy and our instructional dean has asked our division dean to (a) encourage the "integration" of some speech classes with some ESL classes; and (b) discourage the use of competency-based assessment in speech labs. Second, there has been a significant increase in the number of culturally diverse students enrolled in our speech classes and across campus. Many of these students need to develop their linguistic and cultural communication codes in order to communicate successfully in academic settings. Third, students use a self-placement method of enrolling themselves in speech communication classes and very often, are underprepared to benefit from instruction due to limited proficiency in English speaking skills, interpersonal skills, and/or intercultural communication skills. Since, no State of California College Chancellor's test of oral commumnication skills exists, students rely

on their Assessment and Counseling Center scores in reading and writing to make decisions about which speech communication classes they should enroll in. This frustrates speech instructors who are themselves, underprepared to manage learning of culturally diverse "underprepared" students in multicultural public speaking classrooms.

Another factor institutions need to consider, when assessing their academic programs, is the question of how their students' are being prepared to enter the global workforce. A United States Department of Education-funded study investigated the communication skills that faculty, employers, and policymakers believe are critical for college graduates to attain and concluded that the need for college graduates to communicate effectively is very important in our society, " where the daily operations and success of business organizations are contingent upon managing, making decisions, documenting and reporting large amounts of complex information. By the year 2000, every adult American will be literate and will possess the knowledge and skills necessary to compete in a global economy and exercise the rights and responsibilities of citizenship" (Jones, et. al., 1994). In order to qualify for grant monies that Goals 2000 may provide, academic institutions must provide their students with increased opportunities to study oral communication but at the same time, cut back on the amount of speech teachers they hire to teach these students. This conflict of interests creates tension and generates strict scrutiny of the "covering" approach to management of learning in multicultural public speaking classrooms.

I am coping with the tension the "covering approach" creates due to the institution's image of me as a classroom teacher. I use the "hovering approach", step 4 by advocating my own and my students multicultural teaching/learning strategies in reports to my instructional dean, my division dean, my department chair, my speech colleagues, the curriculum committee and the assessment and matriculation committee. For example, I've made presentations of my work on

the Assessment of Communication Competency and English Speaking Skills (I ACCESS) test and manual I have developed through collaboration with the SCA's Committee on Assessment and Testing (Flores, 1994 a). I also write memos to the same intitutional colleagues. My memos are bicultural because I write my rationale in western forms of logic and I include illustrations of my proposed shifts of paradigms and/or collaboration progresssion charts in order to encourage my co-workers to recognize the common ground I charted for them. Toward the end of this Spring semester, I developed and distributed a chart showing how ESL, Speech Communication and English courses correlate in their expectations of students' commencement and exit levels of competency (Appendix B). Illustrations of my paradigms are my field-sensitive way of using the "hovering approach" of recoding my colleagues' world view and coping with the tension and frustration speech instructors feel managing classrooms full of "underprepared" students. I advocated effectively because this Summer semseter I received a memo from my instructional dean in which she states that she is looking forward to my proposed "coordination" meetings with the ESL department. We transcended by recoding the term "integration" to "coordination" and reaching consensus on asessing prior to enrollment as a crucial phase of coordination.

Assessing Global Communication Needs in the Multicultural Public Speaking Classroom

In terms of addressing the global communication needs of culturally diverse students, I try to resist the inclination to resolve or reconcile racist, ethnic, language, gender, physical, age, and/or socio-economic tensions. I avoid "quick-fix" explanations of being aware that people have different cultural expectations for the use of their:(1) tone of voice; (2) gestures; (3) time; and (4) spatial relationships, because this approach to classroom management was what Edward Hall was forced to adopt in order to meet the "covering" needs of the Foreign Service Institute of the U.S. Department of State between 1946 and 1956. Since the diplomats

and their staffs wanted immediate, practicle anglo American speaker-centered words, idioms, phrases and a few examples of behaviors to avoid when talking to members of different cultures, cultural theories about interaction based on beliefs, values and attitudes were omitted and quick stereotypes of case study characteristics were emphasized (Leeds-Huritz, 1990). I don't teach about members of diverse cultures. I use the "hovering approach", steps 1-3 to observe, listen and facilitate my own and my students' discovery of what our shared culture in the immediate multicultural public speaking classroom environment tells us is an inconsisteny. Once we define the inconsistency, we evaluate the feasibility of possible solutions and agree on the one we can all "live with". The encoding-decoding conflict reconciles/transcends itself by, recoding. This is consistent with the SCA's goal that, "We must dedicate ourselves to social values that include rather than exclude, to dialogue rather than dialectic, to freedom rather than repression, and to mutual problem solving rather than separatism" (Gronbeck, 1995).

The cultural composition of my public speaking classroom this Spring semester was truly phenomenal. Class began with 33 students enrolled on the first day. One student was of Arabic descent, one informed us that she was an Appalachian Hillbilly, one was Philipino, one was a Polish-Russian woman married to an immigrant from China, one was Greek, one was Korean, one was Chinese, one was a Chicano, one said she was a native Huntington Beach surfer, one was half Mexican and half Polish, one said he was an Arkansas Vietnamese, two were surfer "born again" Christian Hispanics, three were Indonesian immigrants , three said they were Jewish, three said they were Irish born in the USA Americans, four were American born Vietnamese, six were Vietnamese refugees, and one said she was a "Heinz 47", a little bit of everything.

The microcultural issues that a teacher needs to address in a multicultural public speaking classroom, such as I have just described, are twofold: (1) classroom distruptions due to verbal and nonverbal racist and intolerant behaviors; and (2)message misunderstandings due to a lack

of oral communication competency for maintaining relationships and clarifying messages. The first issue of, how to manage a classroom in which the institution expects the speech teacher to instill "tolerance" for persons of other races, ethnicities, religions, age groups, language groups, genders, and/or socio-economic backgrounds, in order to produce more marketable workers, can be addressed by using step 4 of the "covering approach" to verbally encourage students' constructive resistance. It can also utilize step 2 of the "critical approach" to analyze the dialectics of the interactants' social life. However, to motivate the students' to discover their own problems and solutions, the "hovering approach", steps1-3 need to be used as the catalyst to dialogue between the perpetrators of intolerance and the victims of intolerance.

During the whole period of the Spring semester both the American born and the refugee Vietnamese students sat in the first three rows immediately adjacent to the one and only classroom door. The Chinese, Korean and Philipino students sat in the fourth row from the door. The three immigrants from Indonesia and the Chicano sat in the fifth row from the door. The "hovering approach" , step 2 informed us that these five rows were the "people of color", as we listened to each other's verbal expression of our self-images. Indeed, the Chicano was a leader of Golden West College's Movimiento Estudiantil Chicano de Aztlan (M.E.Ch.A) and said he was taking the class from me because the white man had silenced him by banning the club from campus but he had heard my readings, knew of my India/Mejica roots and could see I was "prieta" [dark] like him, so he was there to speak "por mi raza" [for my people]. One of the Indonesians reacted to the Chicano's motive for taking the class, by stating "I'm here to speak as a man. She's very attractive because she's almost as dark as me. Easy "A", huh?" One of the refugee Vietnamese women was active in campus politics and had taken three of my speech communication classes for non-native speakers of English. She blushed and told them not to talk about me because I would probably turn their comments into a lesson. Then she added that

my lessons were always about being fair to each other. She said they shouldn't be talking about "being people of color", that *discriminated* against the other students in class. By this time, the sixth row, made up of the three students who said they were members of the Jewish faith and the two born again Christian Hispanics, said they didn't want to hear anything about any type of *discrimination* because, " It's too *awkward* to talk about. Don't create *tension*. "

Using the "Hovering Approach" to Embrace Multicultural Tension

The seventh row, where the Appalachian Hillbilly and the Polish-Russian woman sat, was silent but the three Irish born in the USA American students, the student of Arabic descent and the native Huntington Beach surfer, sat with their chairs propped up against the wall, stretched their legs out by resting them on the back of the seventh row's chairs and glared in the direction of the one and only door. Three members of row eight were very vocal about their opinions on race-relations, ethnicities, and affirmative action. They were attending college on athletic scholarships and were (I'm ashamed to say) communication majors. One of them jumped up from his chair, clenching his fist as his face turned red and blurted out, " you're all a bunch of *illegal aliens* taking our *jobs* from us because of the *color* of your skin and *racial quotas*. That's what *discrimination* is!"

According to the "covering approach", this was definitely a disruption and I was concerned about keeping students "on task" . I was also reminded that I should verbally encourage my students' constructive resistance. The "critical approach" provides me with skills to analyze the multicultural classroom situation, especially as it relates to power. Step 2 of the "critical approach" came into play as I analyzed the dialectics of the interactants' social life by code-switching to my "hovering approach". I tried to empathize with the divergent realities that were so obviously before me. First I checked my perception by remembering a similar seating arrangement in the cafeteria/loft of a school of theology I was studying in one summer. A

Navajo woman and I were "given our space" at the Lord's table as the remaining white students sat knee to knee, eating, chatting, and enjoying each other's company. At that moment a visiting theologian from South Africa entered the Lord's Loft, searched for a place to sit and swiftly, sat between my Navajo sister and myself. He said, "I'm Tutu. I'd like to hear your indigenous feelings of how ***apartheid*** works in California." So, I shouted to the whole classroom, " Shut up. We're wasting time on unsubstantiated allegations. Listen to yourselves. You're just talking about attitudes. I'm a Shoshone-Gabrielina India, from this very land you walk on. My people didn't believe in ***apartheid*** . We still believe in teaching all the people to take care of all the resources of the land and water and air. Your behaviors are wasting our resources. If you want to do speeches about discrimination in job selection processes, do some research, some audience analysis, outline it and present it for *everybody's* benefit."

My indignation embraced the tension rather than avoided it with a "quick-fix" reconciliation strategy. By embracing the tension I was able to suggest that there were some communication skills available, to cope with the tension and that we would help each other use the resources we provided each other with. This "hovering approach", step 4 advocated by encouraging the students' to stop disrupting so that they could learn to do their tasks. Embracing tension is a matter of approaching a culturally diverse classroom by (a) being prepared with pragmatic, concrete instructional principles and practices; (b) recognizing and respecting diversity among students in communication courses; while (c) simultaneously cultivating appreciation of important commonalities among members of the human community" (Wood, 1993).

The "hovering approach" is multidimensional in its origins. To the behavioral scientist, it probably originatd from the intention of facilitating the participants' interactions. To those concerned with theology, it originates from the Holy Spirit. But to a Shoshone-Gabrielina India, it is simply *being* respectful to the Creator by *being* responsible. My ancestors expect me to

perpetuate them by *being* a teacher of how to *be* with each other in our land. Thus, the "hovering approach" was used to manage the tension by *being* a part of the tension.

Using the "Hovering Approach" to Reduce Tensions Caused by Accents

The second issue of how to instill tolerance of accents, dialects or misunderstood messages as a global society, business and the institution expect of graduating multicultural public speaking students, can be addressed by step 4 of the "covering approach" to verbally encourage students' constructive resistance. It can also utilize steps 1 and 4 of the "critical approach" by analyzing students' critical thinking interaction process, and encouraging interactants' self-evaluations. In addition, the "hovering approach" can be used to self-disclose what the receiver thought the sender of a public speaking message actually said. For example, one of our refugee Vietnamese students was explaining how to make dumplings. She held up a triangle and explained that it was a , " tin shit of rice pepper" and that, " zoo Ed tree spoonfools of sopped sims." At the end of the presentation I encouraged a classmate to orally evaluate her presentation by referring to the notes he jotted down on a competency-based evaluation form I had provided him with. He said that the introduction was clear because he saw the visual aids and knew she was going to talk about Vietnamese dumplings. Then, he added "I heard you say something about a tin shit of pepper when you were holding up the piece of dough and you jumped to another topic by saying that the fool, Ed saw a tree in the zoo," [he paraphrased what he thought he heard]. He was allowed to continue the clarification process by [asking an open question]... " What are you supposed to put into that *thin sheet* of *dough* you were holding up?" The speaker responded by catching on to the vocal cues he gave her about two mispronounced words and one inappropriate word and clarified the misunderstanding by smilng and laughing as she said, " How funny, not tin shit! I meant a thin sheet of dough. I should have shown you the spoon so you could see I mean, you can add three spoons full of chopped shrimp. Next time I'll show a spoon when I say that."

Using Step 2 of the "hovering approach", listen to own and students' real culture voices, both speaker and listener recoded a message meaning by using a bit of humor created in their shared multicultural public speaking situation. I managed the situation by realizing that an instructor doesn't have to plan jokes to retain learners' attention. Jokes happen naturally and they help to stimulate learning in message clarification processes because students learn that words change pronunciation when used in sentences and in different contexts in real situations (Doll, 1994).

Producing a "Third-Culture" Through the Use of Indigenous Cultural Communication Competence Strategies

Indigenous people, those who were born in a specific area and who adapt to that area in a natural way, use their environment , their imaginations and their oral communication skills to teach each other how to survive in the world they share. The Aztecs' profoundest way of participating in the continuous regeneration of the creative forces that promote the cosmic health of the universe, was to sacrifice one human life in order to recreate that which perpetuated humans' collectively in their world. Although Christianity no longer allows the indigenous conscience to practice human sacrifice, indigenous, field-sensitive people bridge the gap of moral right for the universe as opposed to moral right to another human, by "rending" themselves open to the world through dialogue. " Yesterday's or today's beliefs, values, or attitudes may die during the act of participating in a dialogue with others. In that death there will be birth" (Paz, 1970). Mexican-Indians, Mexicans, Chicanos and Hispanics inherited this motivation to facilitate dialogue from the Aztec need for regeneration. It fulfills their sense of maintaining the cosmic harmony necessary to nuture the collective good. They are experienced in managing learning through the "hovering approach".

According to Paulo Freire (1970) illiterate people of his homeland, Brazil and indigenous to Third World countries such as Central and Latin America have the capacity to talk to each

other in order to share their perceptions of their shared environment. They can, if provided with the proper tools for encountering each other, gradually perceive their personal and social realities and deal critically with those realities. The "tools" Freire describes are steps in the reflective thinking process. Indigenous illiterate persons as members of a culture of silence, have restricted communication codes, vocabularies or access to information. The "hovering approach" can be used with this group of indigenous learners by facilitating opportunities in which they collaborate with each other to name their realities (encode, decode and recode). By pooling their perceptions of problems, causes, resources and solutions, they empower each other by creating and re-creating their reality. Dialogue is an act of creation (p.77) that enables people to become deeply aware of their state of emergence from suppression (p.101).

To the Gabrielinos of the coast of southern California, for example, the porpoise (toravim) was an intelligent *being* because toravim knew it was created for the definite mission of guarding and warning the Whole World (Tovangar) of those forces that might suppress them. Toravim can still be seen far out to sea, carrying out its eternal circuit in order to ensure the safety and well-*being* of the Gabrielino world (Johnston, 1964). To this day, during the winter solstice, many people indigenous to Huntington Beach lifestyles, attend a Gabrielino ceremony dedicated to *being* together in safety during the coming year. Porpoises can be seen on clothing, banners and posters as the ceremonial dancer honors toravim. Indigenous groups such as the Friends of Bolsa Chica, the Bolsa Chica Conservationists, the Surf Riders Asociation, the Christian Surf Riders Brotherhood, and the Gabrielino Indians manage conversations about how to deal with their shared beach environment by trying to "transcend" the demands progress makes of their community, with the natural way of living they seek. In my multicultural public speaking class I am always cognizant of this ethical resource my students bring to their/our classroom interactions and tie it into all our applications of the "hovering approach".

Producing a "Third-Culture" Through the Use of Contemporary Indigenous Cultural Communication Competence Strategies

Contemporary Indigenous people, those who were born in the global arena of socio-economic or political conflict and who adapt to acts of bigotry, racism, exploitation, discrimination and suppression, use their environment , their imaginations and their oral communication skills to teach each other that life together can be sustained by advocatimg " two-way street" dialogues with each other in global forums contemporary media faciliates. Although many contemporary indigenous, field-sensitive people such as Mahatma Gandhi, Martin Luther King Jr. , Reyes Lopez Tijerina, and Nelson Mandela have written letters from prison in order to encourage their indigenous followers to continue their dialogues, the prisoner that gave indigenous people of the world a tool to conduct these dialogues with, was German born theologian, Dietrich Bonhoeffer. In his last letter written from a Nazi-government prison, he provided his followers with a tool to manage their life together in community. In essence, he used the "hovering approach" step 2 , by instructing the members of his community to listen to their own and the others' *real* cultural voices. He wrote that they should turn away from the phraseological to the *real* and that dialogue should be responsible by talking about the *authentic* theories and emotions that emerge in all situations of concrete everyday life, personal and public (Bonhoeffer, 1976). Bonhoeffer seemed to apply the "hovering approach" step 3, teaching his followers to facilitate their own and the other's discovery of real culture solutions to shared problems. He taught that the process was to:(1) hold one's tongue by withholding judgement when listening seriously to the speaker as a whole person so as to hear with the speaker's ears; (2) actively and patiently help the speaker by giving simple assistance in trifling , external matters even if one's goals, thoughts, and schedules are interrupted by the speaker's claims and petitions because both the good and the bad are things we have in common (thus) we must not pass by visible signs of the

way things must be managed; and (3) we must resolve the tension of whether or not there is a need for us to dialogue about the interference that exists between our and the other's messages in order to recognize our and the other's human dignity as God's creations, then we must speak humbly, objectively, truthfully and lovingly about our discovery of the *genuine* authority to name visible signs of how things should be achieved (pp. 90-109). In our present society, mass-media keeps us informed of how contemporary indigenous people strive to acheive their basic human rights and preserve their human dignity. They are receptive to managing learning through the "hovering approach".

Ann E. Garrett Robinson (1989) and Teresa A. Nance (1994) as pre-eminent experts in the African-American experience with classroom management approaches, believe that teachers are never free from the context in which they teach. Students seem to expect teachers to understand their cultural jargon or formal language, include their cultural history in the context of textbook learning, and recognize certain behaviors as *being* "cultural". Culturally diverse students expect teachers to actually participate in students' cultures in the classroom by venturing into relatively unexplored realms of studying and learning. For example, managing learning in cultures of poverty such as housing projects, means that teachers have to listen to their students' real culture voices, "hovering approach" step 2, in the context of the projects to obtain the genuine authority to keep students on task, "covering approach" step 1, by (1) facilitating dialogue through which the participants name their commonality such as, managing to stay alive inside the projects, (2) facilitating discovery or real culture problems such as, broken kitchen cabinets, late school busses, and the intensifying drug culture in the community (Robinson, p. 20). Nance took the "hovering approach", step 4 position in her remarks to those meeting at the SCA's 1994 Summer Conference on Assessing College Student Competency in Speech Communication, as she advocated on behalf of her own and her students'

teaching/learning strategies by emphasizing that it was time for educators to change their teaching paradigms from those that are professionally myopic and socially irresponsible, to those that knowingly acknowledge and candidly accommodate the social and political *realities in which we live.* Speech teachers have the power to manage their classrooms through production or reproduction theories. For example, rhetoric teachers encourage students to study dead American presidents as role models for speeches but discourage rap music as valid speech material, despite its popular appeal and its obvious cultural influence, the reproduction way of managing a multicultural public speaking classroom seems to be telling culturally diverse students that their culture is simply unworthy of consideration (Nance, p. 153). Nance noted that the pattern of invalidating speech students' cultural realities, may extend into methods of assessing speech communication competency. She used the "hovering approach" to advocating her own and her student's multicultural teaching/learning strategies so well that she caused the listeners to become consciously aware that the time had come for a shift of paradigms in methods used for teaching and assessing .

Teresa LaFromboise, Miami Nation Native American Indian and counselor educator in the School of Education, Stanford University also feels that cultural communication competence should be seen as a two-way street. In a study prepared at the request of the National Center for American Indian and Alaska Native Mental Health Research, LaFromboise, Coleman and Gerton (1993) compared five models of second-culture acquisition in order to discover each model's degree of facilitating acquisition of the skills related to bicultural competence. The assimilation, acculturation, multicultural, and fusion models of second-culture acquisition were found to be linear in nature in that the asumption is that students transform to meet the others' needs. So that communication is a one-way street invalidating bicultural realities and taking away the control people have over their relationship with the majority culture. The alternation model

of second- culture acquisition management shows that it is possible to know and understand two different cultures simultaneously without compromising a sense of cultural identity in either one. The alternation model is based on communication switching strategies similar to language code switching strategies. However, the alternation model is nonlinear in its emphasis. In using this method in a Navajo school setting, students were encouraged to communicate with each other in ways that maintained competence in their own culture of origin while simultaneously acquiring competence in the majority (or more global) culture. Since this was a study to discover the consequences of two-way interactions, both Navajo and non-Indian students were taught in the same classroom with the same curriculum using the alternation method. Data obtained indicated that (1) Native American Indians developed a positive sense of cultural identity and a strong academic foundation; (2) American Indians' retention rate increased; (3) decision-making, problem-solving, reflective and critical thinking, valuing, concept formation, and information processing skills needed to deal with the social order occurring on the Navajo reservation and internationally, were developed; and (4) non-Indian students were differentially and more positively influenced by the curriculum than the Indian students. The authors use the "hovering approach" in advocting their own and their students' multicultural teaching/learning strategies by urging us to consider the bidirectional impact of cultural contact the alternation model of cultural communication competence has. The impact that individuals from both cultures have on each other may produce the mechanism to reduce the tension that differences in worldview and value conflicts initiate. The impact may provide a basis from which people of different cultures can form a partnership in a reciprocal relationship between themselves and their environment for mutual benefit. The authors conclude by stating that reliable methods of assessment need to be developed about the ability to process this skill (p. 408). A description of assessment methods in multicultural public speaking follows:

Facilitating "Cross-Credibility" Through Competency-Based Assessment in Multicultural Public Speaking Classrooms

In the first portion of this paper I described Flores' Transcending Intentional Intercultural Communication Model (Appendix A) as being the framework from which I manage collaborative learning in multicultural public speaking classrooms. The crucial feature of this transcending model of intercultural communication is its "hovering approach" dimension because it has the power to facilitate the generation of culturally diverse learners' ***"Cross-Credibility"*** in that it simultaneously traverses (crosses, intersects and recrosses) bicultural learners' reciprocal relationship communication competencies in recoding messages by demonstrating multicultural public speaking:(1) message tolerating skills; (2) message collaborating skills; (3) message recreating skills; and (4) message appreciating skills. Furthermore, the "hovering aproach" of classroom management uses the alternation model of cultural communication acquisition by observing, listening to, and advocating both the teacher and the students' teaching/learning strategies needed for survival in the classroom, workplace or global public speaking forum.

Speech 105: Public Speaking, at Golden West College is simply that, Public Speaking. The factor that makes it multicultural is the cultural background my students bring to the class. Basically, I divide the curriculum into four modules:(1) Multicultural Public Speaking Theory; (2) Informative Speaking In Multicultural Contexts; (3) Problem-Solving Group Discussion in Multicultural Contexts; and (4) Responsible Persuasive Speaking in Multicultural Contexts. I self-disclose my cultural image with my students during the first class session by telling them that there are teachers with ambition and others with mission. I've got a mission to clarify communication misunderstandings.

On the fourth week of the first module on theory, I hand out the Evaluation Form for an Audience Analysis Narrative Speech (Appendix C). When each student has a copy of the form in

his or her hand, I walk up to the speaker's stand, (narrating what I'm doing) plant my feet, "because this is a democracy, we're all equal, so claim your stake and it's your time". I take a deep breath, smile, distribute my vision "to include", look down at my outline (on the form) and "plow through" the three steps in the Introduction: . I use my own culture specific visual aid to gain their attention. I tell them why I know about an experience I'm going to describe and I tell them what I'm going to tell them. Before I get to the Body: I ask, "How am I doing?"

Then, I explain the standardized Rating code used in evaluating communication skills for this particular assignment. I remind them that "credibility is in the mind of the receiver and the closer you get to giving examples and using words that they can relate to, the more competent you are perceived to be. I explain that a rating of 5 means the speaker was effective because it served all of the needs of a multicultural context; a 4 means the speaker was proficient because about 80% of the needs were served; a 3 means the speaker was functional because the speaker was abrupt, only gave a minimum of information needed for a multicultural context; a 2 means the speaker is at-risk of being misunderstood in an embarassing way or even in a dangerous way or may create a harmful situation; and a 1 means that, "at least you didn't pee in your pants!" (Henning, 1979). When the apprehension of being evaluated has subsided, I say, "seriously, a '1' means that you have a restricted communication code for this one skill, it only shows us where to enhance your cultural repertoire by giving you alternate ways of saying or showing us what you mean." This validates the "alternation" competency they bring to class.

The Narrative Speech has two Main Points: (I) To share some bakground information about the speaker, this is where their cultural identity, values, beliefs and attitudes are disclosed; and (II) To use a cause/effect pattern of arrangement to share an awkward situation with the audience. In the Conclusion, the speaker encodes and decodes his or her worldview about the end of the narrative. A Listener is asked to interact with the speaker by:(1) paraphrasing a

a part of the speech that seemed unclear; and (2) asking an open question. Then, the speaker clarifies the misunderstanding by giving additional or more relevant information. As the other students observe and listen to the speaker's and listener's interactions, they are collaborating to conduct their audience analysis that will help them establish common ground in their future interactions and public speaking presentations and I manage their interactions by using the "hovering approach" to help them establish a basis for ***"Cross-Credibility"***.

Facilitaing "Cross-Credibility" in Problem-Solving Discussions Through Competency-Based Assessment in Multicultural Public Speaking Classrooms

On the ninth week of the semester, after using the "hovering approach" during the course of the first and second modules, I hand out a Speaking Assignment for Problem-Solving Group Discussion Participation, packet.The packet contains:(1)the assignment's purpose & objectives; (2) an Evaluation Form for Problem-Solving Discussion Particiption (Appendix D); (3) four sample speech outlines; (4) a group consensus worksheet:Using John Dewey's Reflective Thinking Process; (5) a Public Speaking Skills Lab Interaction Directions Worksheet ; (6) a Practice Key Idea Outline Format:Panel Presentation/Problem-Solving worksheet(Appendix E); and (7) a Video Review of a Problem Solving Discussion evaluation worksheet (Appendix F).

I allow five weeks for this module on problem-solving group participation. On the first week of this module, I hand out the packet. Then I call five people up to the front of the room and ask them to sit in a semi-circle facing the audience. Last Spring semester, for example, eight students had withdrawn from class, so that I had twenty-five students left for five groups of five. I explain that there will be two phases to their participation in this assignment: (1) to collaborate on topic selection, topic research and analysis, a group agenda, and participants' sub-topic outline arrangements; and (2) to present a cohesive panel discussion to analyze a controversial issue from multiple points of view, then include audience feedback to phrase a

a feasible solution. Then I say, "For example if your group is discussing the problem of what should worker's do to stop workplace discrimination?" (I write the question of policy on the chalkboard, up high so there will be room below for an agenda, then I walk over to student A, tap him on the shoulder and ask the class) " What do you think student A (the Irish born in the USA American student) would choose as a sub-topic? I manage the responses by using the "hovering approach" when I remind them about Student A's voice and values during his past speeches and classroom interactions, "yes, that's right he said he got beat out of a firefighter's job by an African-American female and that she wasn't even as qualified as he was for the job. What else did he say?" "How can we focus on these terms to start our research?" Someone responds that Student A should look into official descriptions of firefighter selection procedures. I write "AGENDA" on the chalkboard and put Student A's name on the board with his sub-topic next to it. I move along to Students B-E, repeating this process until the class has collaborated on a hypothetical problem to be discussed and what the related points of view might be.

Next, I refer them to the packet's evaluation form and remind them that they will be graded on the competency skills they demonstrate in two areas:(1) presentation of an analysis of a sub-topic related to the overall problem; and (2) their contribution to group participation. As (Appendix D) Evaluation Form for Problem-Solving Discussion Participation shows, that the assessment of the students's skills are facilitated through the use of a criterion-referenced form, clearly listing the expected pattern of arrangement as: (1) Introduction:five steps rated at five levels of competency; (2) Body:ten steps in Main Point I:Analyzing the Problem and Criteria, rated at five levels of competency and ten steps in Main Point II: Comparing the Alternate Solution with a Desirable Solution, rated at five levels of competency; (3) Conclusion: two steps rated at five levels of competency; (4)Delivery: five behaviors rated at five levels of competency; & (5) Group Participation:seven behaviors rated at five levels of competency. Each

competency is anchored in criteria established through discussions of public speaking strategies for multicultural contexts within the framework of the Transcending Intentional Intercultural Communication model discussed in the previous modules, in the textbook and in the Problem-Solving Group Discussion Participation packet. This interaction serves as the catalyst for group definition of multicultural measures of "appropriateness". Students bring their own realities to the classroom discussions and assess each other's effectiveness based on their own definition of what the right thing to do is, in *their* shared environment.

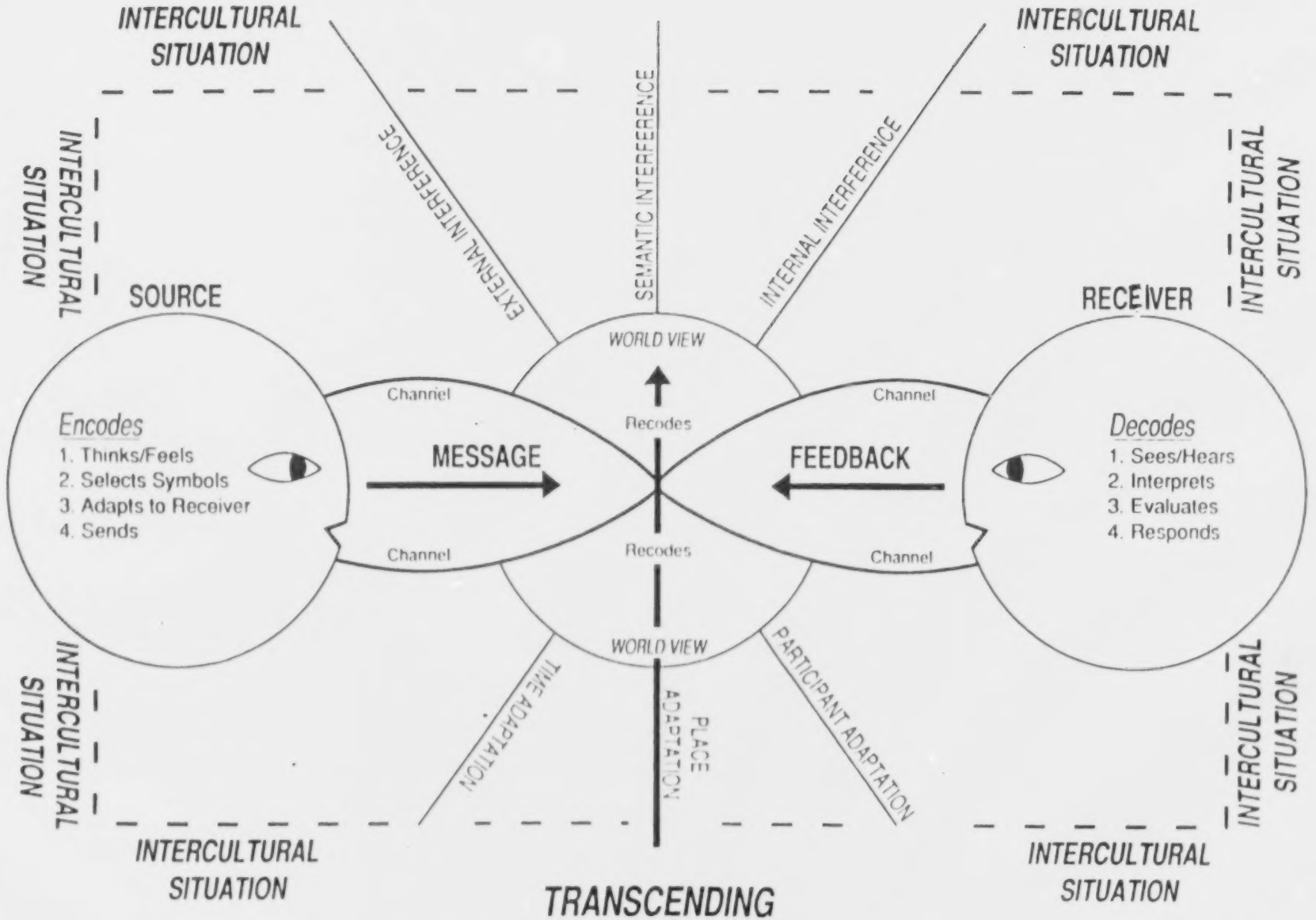
During the first week of this module, I also lecture on "Preparation for Problem Solving" and "Leadership in Problem Solving Group Discussions" and allow time for students to form Specific Topic Workgroups. On the second week of this module, I lecture on "When the Group Goes Public:How To Demonstrate Cohesiveness" and allow time for students to conduct outlining sessions with the data they have researched collaboratively. Then, they go to the Speech Lab, with their Practice Key Idea Outline Format:Panel Presentation/Problem-Solving worksheets (Appendix E) completed and interact with a goup member to assess each other's;(1) critical thinking/ outlining skills; (2) researching skills; and (3) audience adaptation for a multicultural public speaking context skills. The latter is where students have learned to use the "hovering approach" to manage each other's reciprocal relationship communication skills by collaborting to know and understand two cultures simultaneously without compromising a sense of identity (with the needs and point of view) of either one. They dialogue as they assess each other's outlines. They often find it necessary to collaborate in order to recode the data they outline together. Although the rating scale for this collaborative interaction is only fifteen points ranging from (0-2 subpoints missing)=15 pts.; to (3-5 subpoints missing)=10 pts.; and (6 or more subpoints missing)=5 pts., it brings students from different cultures together in a dialogue situation for a common good. They find common ground prior to their presentations.

On the third week of the module, the workgroups take one class period to interact in agenda planning workgroups, review each other's outlines, and consult with me about any perceived inconsistancies they might have found in each other's presentations. The following five class meetings are divided into five group presentations. All of the problem solving group discussions are videotaped, as are the audience interactions with the panel. Students go to the Speech Lab with a member of their group to review their individual presentation of the discussion with each other by using the Video Review of a Problem Solving Discussion (Appendix F). Once more, the rating scale ranges from 15 points to 5 points, but it serves as a perception-checking interaction during which participants facilitate each other's ***"cross-credibility"*** in that they are simultaneously traversing (crossing, intersecting, recrossing) each other's reciprocal communication competency relationships (they were there communicating together) and (they used a two-way street) to recode messages with the same tools:(1) message tolerating skills; (2) message collaborating skills; (3) message recreating skills; and (4) message appreciation skills. Finally, they learned by example, that the "hovering approach" to managing teaching/ learning public speaking situations, works especially well in competency-based collaborative research, arrangement, presentation and evaluation of problem-solving group discussions that arrive at culturally diverse students' defined solutions for mutual benefit in their shared environment, the Whole World (Tovangar).

APPENDIX:

Using Indigenous Strategies to Manage Learning in Multicultural Public Speaking Classrooms

by Norma Landa Flores



TRANSCENDING

INTENTIONAL INTERCULTURAL COMMUNICATION

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English,English as a Second Language and Coordinated Speech Communication Courses for Non-Native Speakers of English

(Proposed to GWC Dean Of Instruction by N. Flores:Speech Dept. 2/7/1995)

English & ESL COURSES

ESL 001
Introduction to the
English Language II

SPEAKING		READING & VOCABULARY
	ESL 002 Intermediate English Language I	ESL 025 Reading and Vocabulary
Speech 020 Pronunciation for Com Skills	ESL 003 Intermediate English Language II	ESL 026 Inter. Reading & Vocabulary
Speech 025 Speaking and Listening for Com Skills	ESL 004 Advanced English Language I	ESL 026 Inter. Reading & Vocabulary
Speech 027 Vocational Success Pronunciation for Com Skills	ESL 005 Advanced English Language II	ESL 027 Adv. Reading & Vocabulary
Speech 030 Vocational Success Com Skills	ESL 006 Intensive Integrated English I	ESL 028 Inter. Vocational Reading & Vocabulary
Speech115 Bicultural Academic Success Com Skills	ESL 007 Intensive Integrated English II	ESL 029 Adv. Vocational Reading & Vocabulary
Speech 110 Introduction to Communication	English 010 Writing Essentials	ESL 030 Reading & Vocabulary for Academic & Vocational Success
Speech 100 Interpersonal Communication	English 100 Freshman Composition	ESL 101 Reading & Writing Through Multicultural Literature
Speech 105 Public Speaking	English 194 Technical Writing I	
Speech 220 Argumentation	English 195 Technical Writing II	

30

Sp Com105 Speaker_____

Evaluation Form for an Audience Analysis Narrative Speech

Introduction: **Rating**

1. Attention:speaker showed a visual aid related to the topic_____ 1 2 3 4 5
2. Credibility:speaker shared context about a personal experience_____ 1 2 3 4 5
3. Specific Goal:speaker identified purpose of the speech_____ 1 2 3 4 5

Body:

I. First, I'll share some background information about myself._____ 1 2 3 4 5

A. This is my family background.

1. I was born in_____ Now I live in_____ 1 2 3 4 5
2. The language(s) my family speaks is/are_____ 1 2 3 4 5
3. The thing I like the most about my religion is_____ 1 2 3 4 5
4. I do/don't want to be married because_____ 1 2 3 4 5

B. This is my personal background.

1. The school I attended in the past is_____ 1 2 3 4 5
2. I am currently majoring in_____ because_____ 1 2 3 4 5
3. My present work experience is at _____ 1 2 3 4 5
4. In the future,I would like to work as a_____ because_____1 2 3 4 5

II. Now I'll tell you about an awkward situation that happened to me._____ 1 2 3 4 5

A. This is what happened that caused a problem for me:

1._____ 1 2 3 4 5
2._____ 1 2 3 4 5
3._____ 1 2 3 4 5

B. This is how I handled the situation in order to solve the problem right away:

1._____ 1 2 3 4 5

2._____ 1 2 3 4 5

3._____ 1 2 3 4 5

Conclusion:

1. The (awkward,embarrassing, silly, foolish, etc.) behavior was_____ 1 2 3 4 5

2. Because of this family or personal value_____ 1 2 3 4 5

3. I should have handled it this way_____ 1 2 3 4 5

4. Next time, this is what I'll do_____ 1 2 3 4 5

Delivery:

1. Use of visual aid_____ 1 2 3 4 5

2. Use of eye contact_____ 1 2 3 4 5

3. Use of kinesics(movements, gestures)_____ 1 2 3 4 5

4. Use of voice_____ 1 2 3 4 5

5. Use of audience-centered language_____ 1 2 3 4 5

6. Use of time:started @_____ ended @_____ total_____ 1 2 3 4 5

total points:_____/145=_____%

Speech Grade:_____

Commmunication Competency Rating

A=Effective	B=Proficient	C=Functional	D=At Risk	F=Restricted Communication Skill
5	4	3	2	1

Sp 105 Speaker_____

Evaluation Form for Problem-Solving Discussion Participation

INTRODUCTION: **RATING**

1. Attention: Aroused interest_____ 1 2 3 4 5
2. Audience Relevance:Showed how it affects audience_____ 1 2 3 4 5
3. Speaker Credibility:Showed how it affects speaker_____ 1 2 3 4 5
4. Purpose:Stated Subtopic to be discussed_____ 1 2 3 4 5
5. Preview:Stated Spokespersons,credentials and points of view to be discussed___ 1 2 3 4 5

BODY:

I. First Main Point Identified Spokesperson's Point of View_____ 1 2 3 4 5

A. Task, Barrier or problem identified_____ 1 2 3 4 5

1. Source and qualifications_____ 1 2 3 4 5
2. Demographic description of group_____ 1 2 3 4 5
3. Source, illustration, consequence of behaviors_____ 1 2 3 4 5
4. Source, explanation of cause of problem_____ 1 2 3 4 5

B. Verbal transition to criteria emphasized_____ 1 2 3 4 5

1. Harm that needs to be removed for the immediate victims_____ 1 2 3 4 5
2. Basic need that hasn't been met for the representative of the victims____ 1 2 3 4 5
3. Opponent's need (in order to cooperate) identified_____ 1 2 3 4 5

Transition from problem and criteria to comparing solutions _____ 1 2 3 4 5

II. Second Main Point Identified Spokesperson's Point of View_____ 1 2 3 4 5

A. Alternative Solution identified_____ 1 2 3 4 5

1. Coined term for the plan or policy_____ 1 2 3 4 5
2. 3 steps of how it works_____ 1 2 3 4 5
3. Disadvantage of at least 1 missing criterion_____ 1 2 3 4 5

B. Feasible, Practical and/or Desirable Solution Identified_____ 1 2 3 4 5

1. Coined term for the plan or policy_____ 1 2 3 4 5
2. 3 steps of how it works_____ 1 2 3 4 5
3. Advantage of all 3 criteria_____ 1 2 3 4 5

CONCLUSION:

1. Summary of problem, criteria, solution included_____ 1 2 3 4 5
2. Wrap up related back to attention step_____ 1 2 3 4 5

DELIVERY:

1. Use of eyes to include audience and panel_____ 1 2 3 4 5
2. Use of voice to emphasize concepts_____ 1 2 3 4 5
3. Use of visual aid to clarify concepts_____ 1 2 3 4 5
4. Use of descriptive/comprehensible language_____ 1 2 3 4 5
5. Use of time:start_____ end_____ total individual time____ 1 2 3 4 5

Group Participation:

1. Goal Achievement_____ 1 2 3 4 5
2. Leadership_____ 1 2 3 4 5
3. Procedural Functions_____ 1 2 3 4 5
4. Equality of Speaking Time(symposium and audience)_____ 1 2 3 4 5
5. Cohesive attitude_____ 1 2 3 4 5
6. Agenda_____ 1 2 3 4 5

_____

7. Collaboration on Realistic Solution _____ 1 2 3 4 5

_____

total individual presentation and group points: 195-_____=_____

Outline: 20-_____=_____

Reference(s): 10-_____=_____

Total points_____/225=_____%

Public Problem-Solving Discussion Grade:_____

Communication Competency Rating

A=Effective	B=Proficient	C=Functional	D=At Risk	F=Restricted Communication Skills
5	4	3	2	1

Practice Key Idea Outline Format:Panel Presentation/Problem -Solving

INTRODUCTION:(Includes Purpose/Thesis Statement)

Attention Arouse interest _____

_____

Audience Relevance How it affects audience _____

_____

Speaker Credibility How it affects you _____

_____

Purpose State your subtopic _____

_____

Preview Names of spokespersons and who they represent _____

_____

BODY

I. The problem from the point of view of (spokesperson) _____

agency) _____ is that _____

A. These are the facts to show that a problem exists

1. The source of my information is _____

_____

2. This is a demographic description of those affected by the situation _____

_____

_____

_____

3. This is an illustration of the problem _____

_____

_____

_____

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4. This is the cause of the problem. According to _____

the cause(s) is/are _____

_____

_____

B. These are the criteria to be used in measuring the effectiveness of the solutions.

1. It should remove this harm (the worst thing reported in the illustration of the problem)

_____

_____

for this immediate victim _____

_____

2. It should provide (identify the victim's representative) _____

_____ with this method of helping the victim.

_____

3. In order to gain cooperation from this/these opponents _____

_____ the solution should give this to the opponents _____

_____

TRANSITION _____

II. The first solution, from the point of view of _____

is to _____

A. The alternative solution is to _____

_____

1. The coined term for this plan is _____

2. This is how the plan works _____

_____

_____

3. A disadvantage of this plan is (make sure one of the criteria doesn't match) _____

_____

_____

B. The most practical solution from the point of view of_____

_____ is to_____

_____

1. The coined term for this plan is_____

2. This is how it works _____

_____

_____

3. The advantages of this plan are that (make sure they match all 3 criteria)_____

_____

_____

_____

CONCLUSION

1. To sum it all up _____says there is a problem

because_____

This person_____says this is the solution_____

_____ The most feasible solution seems to be the one that

this person wants_____because_____

_____

2. Refer back to the attention step_____

_____

REFERENCE(S)

_____

_____

_____

_____

_____

Rating:

__No Additional Data Need Reporting and/or Subordination (0-2 subpoints missing)=15 points.
__Some Additional Data Needed Reporting and /or subordination (3-5 subpoints missing)=10 points.
__Much Additional Data Needed Reporting and/or Subordination (6 or more subpoints missing)=5 points

Speaker's Name_____

Classmate's Name_____ Speech Staff Signature_____

Sp 105 **Video Review of a Problem Solving Discussion** Public Speaking

Go to the Speech Center with a classmate and take turns viewing each other's Panel Participation during a Problem-Solving Group Discussion. After your classmate has seen your presentation of a Problem Solving Discussion, ask him/her for feedback about the following critical thinking speech communication skills. Write the response in the empty spaces provided below. Ask your classmate to sign and date his/her evaluation of your presentation. Then, ask a Center staff member to verify that you and your classmate have evaluated your video, by signing and date stamping the bottom of this worksheet.

1. Introduction: How did I make my subtopic relevant to the audience, identify my interest area, and how clearly did I identify the spokespersons for each point of view I intended to contrast? Give me 3 examples of what I said or did that made the context clear to you.

2. Body: How effectively did I use Dewey's reflective thinking process to inform the audience of the scope of the problem, the criteria to measure the solution, and the solutions being considered by those involved in the situation? Give me 3 examples of what I said or did in the body of the speech.

3. Conclusion: How accurately did I sum up the two pints of view, refer to the practical solution and relate back to the attention getting device I used in the Introduction? Give me 3 examples of what I said or did in the conclusion of the speech.

4. Delivery: How effectively did I use my voice, eyes, facial expression, gestures, body movements, and visual aid/s to retain the audience attention and inform them about the problem and solution I was discussing? Give me 3 examples of how I said or did something as I presented my panel discussion. Do you have any examples of what I could say or do to be more objective?

Rating:

__No Additional Behaviors Needed Discussion and/or Evaluation (0-4 examples missing)=15 points.
__Some Additional Behaviors Needed Discussion and/or Evaluation (5-7 examples missing)=10 pooints.
__Many Additional Behaviors Needed Discussion &/or Evaluation (8 or more examples missing)=5 pts.

Speaker's Name_____

Classmate's Name_____ Speech Staff Signature_____

Appendix F

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